NUMB. XVI.

Heraclitus Ridens.

A Diſcourſe between JEST and EARNEST concerning the TIMES.

To be continued Weekly.

THURSDAY *May* 15. 1718.

Jeſt. YOU ſeem to be in great Diſorder old Acquaintance, and the Lacrymability of that antiquated Phiz of your's, betoken's ſome more than ordinary Cauſe of Grief. Prithee cheer up Man --- I have brought you two Subjects of Merriment in two Letters here: The one relates to a certain Pariſh-Clerk, who is going to put himſelf and Family into deep Mourning, for his being forbidden Acceſs to the Doctor his Maſter's Pantry, and the other to a young Fry of *Pigmy* Coachmen (fit only to be *à Domeſticis* to the Three Foot high Club of *Dapper-Wits* at *Oxford*) now in vogue among the *Tory* Quality and Gentry.

Earneſt. Away with ſuch impertinent Trifles. Well may mine Eyes run down with Water. Well may I weep without any Mixture of Joy and Contentment, when *Religion* is made a Pretext of exploding Divine Revelation, and the Four Goſpels are attempted to be ſet aſide, in Order to make Way for the *Alcoran*.

Jeſt. Are the Biſhop, the Dean, and the Doctor come to handy Cuffs again; or is his Lordſhip's *Jeſuit* ſo beaten out of his Faſtneſſes by Mr. *Rouere*'s laſt long Advertiſement; that he is forced to fly from his Sophiſtry Learn'd at *Paris*, to *Conſtantinople*, for more Subſtanſtial Argument?

Earneſt. I have nothing to do with that Prelate or his *more Important Points:* Neither, if you have any Eye to your own Safety, will you. For his Moderation and Meekneſs ſeem quite to have left him, and now he is brought to giving hard Names, the next Things of Courſe, are Actions of *Scandalum Magnatum*. But theſe Reflections apart; ſuch Squabbles as theſe in News-Papers and Pamphlets, though highly offenſive to the Chriſtian Name, are nothing in Compariſon of this Book here, called *NAZARENUS*, &c. Written by Mr. *Toland*.

Jeſt. Is that Wretch come upon the Stage again? And after being cenſur'd by *Univerſities* and *Convocations*, ſuffer'd to diſgrace the *Preſs*, and caſt an Odium on the preſent Adminiſtration in *Church* and State, for tolerating the Publication of more *Chriſtianity's* not *Myſterious*.

Earneſt.

Earneſt. Never was Man ſo abandon'd to all want of Shame, and Confuſion of Face. Never ſuch Impieties and horrid Blaſphemies were yet given Vent to, in a Country where the Goſpel was taught, and the Belief of the *Redeemer* of Mankind was any ways propagated. The Book you mention, was a light Affront to the Divine Nature in the ſecond Perſon of the Holy Trinity, in compariſo with that which is now in my Hand. Here we have not only the Myſteries of ſome of the *Chriſtian Religion* brought to the Touch-ſtone and *Teſt* of *Reaſon*, but *Chriſtianity* it ſelf totally ſet aſide, and made to give Place to the Figments of a Brain, whoſe whole Employment is taken up in gathering toget'er poor deluded Souls for the Increaſe of the Devils Harveſt; and all this, under the Preſumption of *Protection* from a Prince, who though no *Favourer of Superſtition*, ſtands obliged by his Title of *Defender of the Faith*, to be no *Encourager of Irreligion*.

Jeſt. He has not been ſo hardy ſure, as to make mention of his Majeſty's Name as a Screen to him from the Animadverſions of thoſe that have the Execution of the Law in their Hands.

Earneſt. Yes, but he has and the Biſhop of *Bangor*'s too.

Jeſt. Nay then, he has Forehead enough, for the moſt brazen Face in the whole Country of *Fingal*. But to the Contents of this Book, and the Occaſion of its being written.

Earneſt. The Occaſion of its being written, ſeems to be entirely with a View to a general *Comprehenſion* of *Turks*, *Jews*, *Infidels* and *Heretick*s within the Pale of the Church eſtabliſh'd. In order to this, his Endeavours are, in the firſt Place, to invalidate the Teſtimony of the Four Evangeliſts, eſpecially *St. Matthew* as to the Genealogy of our bleſſed Saviour; that he may in the ſecond Place, introduce another *Goſpel*, which he inſinuates to be of much greater Verity, and calls *Mahometan*; or the *Goſpel of St. Barnabas*.

Jeſt. Why *Mahometan*? I never yet read that *St. Barnabas* was an Apoſtle *ad propagandam Fidem* amongſt the *Turks*, or that any of that Religion were in Being in his Time.

Earneſt. He does not tell you that they were. But gives his Readers to underſtand, that by Virtue of a learned *Turk*'s Enquiries into the Writings of Antiquity he had diſcover'd the Original of that Goſpel, which afterwards the Muſſel-men embraced the Belief of.

Jeſt. Then they are no longer Infidels. This is News indeed. Ten to one but he has had a Fellow-Feeling with Seignior *Muſtapha* and *Mahomet*. It looks ſo like ſomewhat I care not to name, that I could almoſt lay a Wager that the ſame Perſon who ſome time ſince, was for grafting *Foreigners* upon the Stock of our Antient *Engliſh* Nobility is now in Fee with ſome Body or other, to do the ſame by the Enemies of the Chriſtian Name, on the Revenues belonging to the Support and Maintenance of the Chriſtian Religion. Are there no *Jews* that are under the Benefit and Protection of this *Newfound Goſpel*?

Earneſt. All, all, they are as good Chriſtians as we, to a Man, and though they do not believe in *Jeſus*, or that the *Meſſiah* was born or ſuffer'd for the Salvation of the World, have an implicit Faith in the Writings of *St Barnabas*, and that ſets them upon an equal Footing with thoſe that do.

Jeſt. The Rogue has been at *Dukes Place* and *Finchurch Street* among the *Jews* too, 'tis plainly to be ſeen, and finger'd ſome of Baron *Swaz*'s and the reſt of his Brethren's Shekels. But has this Author given us no Quotations from his New Evangeliſt?

Earneſt. Ye, that he has, both the *Beginning* and *Ending* of *St. Barnabas* his Goſpel, tho' from what Authority, except his own, I am no ways able to declare. *The firſt Chapter of* Barnabas *his Goſpel*, ſays he, *begins thus*; 'Bar-'nabas, an Apoſtle of *Jeſus* of *Nazareth* call'd 'Chriſt, to all that dwell upon Earth, wiſheth 'Grace and Conſolation. To which, Mr. *Toland* adds, whatever may become of the Truth, this is the Scripture-Stile to a Hair.

Jeſt. To a Hair! How light does he make of the Divine Truths contain'd in Holy Writ. But I interrupt you; be pleas'd to proceed.

Earneſt. The laſt Words of it are 'Jeſus 'being gone, (*that is into Heaven*) the Diſci-'ples ſcatter'd themſelves into many Parts of '*Iſrael*, and of the reſt of the World, and the 'Truth being hated of *Satan*, was perſecuted 'by Falſhood, as it ever happens. For cer-'tain wicked Men, under Pretence of being 'Diſciples, preach'd that *Jeſus* was dead and 'not riſen again; others preach'd, that *Jeſus* 'was truly dead and riſen again; others preach-'ed and continue to preach, *that* Jeſus *is the Son* '*of God*; among which Perſons *Paul* has been 'deceived; We therefore according to the

'Meaſure

' Meaſure of our Knowledge do preach to ' tho e who fear God, to the End they may ' be ſaved at the laſt Day of the Divine Judg- ' ment. *Amen. The End of the* Goſpel.

Jeſt. Where's Sir *John Fryer* now? He has done the Part of an Upright and Juſt Magiſtrate, in calling Mr. *Curle* the Bookſeller to Account for his Books Written in Favour of *Uncleanneſs* and *Immorality*, and will moſt aſſuredly do the ſame by the Publiſher of the Horrid Blaſphemies, who not only puts up to Sale, with his own Name and that of Perſons concern'd in the Vent of it, a Book that averrs thoſe to be deceiv'd that preach'd *Jeſus* to be truly dead and riſen again, but the bleſſed Apoſtle *St Paul* to be ſo likewiſe, for Preaching Jeſus for the *Son o' God.*

Earneſt. Alas! alas! There is much more ſtill remaining; though this is enough to call down eternal Damnation on the Head of this profligate and abandon'd *Deiſt*, who makes his Boaſts of his Correſpondents ' in *Aſia*, and *Af-* ' *frica* as well as *Greece*, and his *Intimacy*, with ' *Turks* and *Jews*, with *Chriſtians* of moſt De- ' nominations, with *Deiſts* and *Sceptics*, *with* ' *Men of* Wit, or Worth *in every Nation in* ' *EUROPE*, *and with ſome out of it.*'

Jeſt. By the Deſcription he gives of himſelf, one would think he was Secretary of the Univerſal Diſpatches. Oh! That they had him in *Spain* or *Portugal*, what Mummy they would make of him there; to be burn'd alive would be too eaſy a Death to one that more than crucifies our bleſſed Saviour afreſh in the Indignities done to his Divine Majeſty, and the Miſſion of his bleſſed Apoſtles, among whom St *Paul* tho' he called himſelf the *Leaſt*, may juſtly for his great Learning, and the ſoundneſs of his Doctrine be deſervedly called the *Greateſt*.

Earneſt. Hold! You all draw the whole Clan of *Roman Catholicks* here among us, on your Back; ſince St *Peter* has been hitherto receiv'd for the *Prince of the Apoſtles*. But to go on with Mr. *Toland's raiſing Accuſations* againſt St. *Paul*, in Favour of *Barnabas* his (which he calls the *Makometan*) Goſpel, he furthermore alledges, ' that *St. Paul* was blamed, having ' wholly perverted and metamorphos'd the ' true Chriſtianity, by the other Apoſtles, eſ- ' pecially by *James* and *Peter*, is not any Sign ' of the Novelty of the *Mahometan Goſpel*, but ' a ſtrong Preſumption of its Antiquity;' *and confirms the ſame by ſaying*, ' The *STORY* of ' *Jeſus*, (*obſerve the Word* Story, *as if it were a* ' Fable) in the Mahometan Goſpel, is very dif- ' ferently told from the receiv'd Goſpels, but ' much more fully and particularly. This ' Goſpel, if my Eye has not deceiv'd me, being ' near as long again as any of ours. *Some* ' would make this Circumſtance a Prejudice ' in Favour of it, becauſe as all Things are ' beſt known after they happen, ſo every ' Thing diminiſhes the further it proceeds ' from its *Original.*'

Jeſt. And does this Man after all theſe execrable Aſſertions, walk the Streets with Impunity? Shall a *Biſſe* or a *Minors* be taken up for irreverend Expreſſions that are derogatory to the Honour of Supreme Magiſtrates upon Earth; and ſhall the King of Kings who ſits in the Higheſt Heavens, and *has their Hearts in his Hands*, beleſſen'd and blaſphem'd in the Diſhonor that is done to the third Perſon in the bleſſed Trinity: The Holy Spirit, who directed the *Evangeliſts* in writting the Four Goſpels, and the Apoſtle *St. Paul* in the penning of his Epiſtles, without the higheſt Reſentment of our Eccleſiaſtical and Civil Governors? The Nations around us, will laugh us to Scorn for this unheard of Neglect in any Chriſtian Country before, and we ſhall become a by Word to our Neighbours.

Earneſt. The Titles of *Princes* are now a Days, more tender Points to be diſcuſs'd and talk'd of, then the Authoritys of *Divine Revelation*, which are called by him, *Sophiſtical Subtilties*, and *unintelligible Myſteries*, by him I ſay, that makes Sport with *Tradition*, and *Epiſcopal Succeſſion* for *weak*, and *beggarly Elements*, and calls the Writings of the Fathers *Enthuſiaſtick Cant*, and *extravagant Fancies*, *unpleaſant to be read.*

Jeſt. Let me take the Book in Hand for a while, and make a few of my Obſervations. Hey Days! What a heap of Names are here for the Clergy of the beſt conſtituted Church in the whole Chriſtian World. *Spiritual Task-Maſters! Moſt illiterate Boſſons! The Church's Jeſters Merry-Andrews and Bullies! Empyricks*, that have given Vent to *certain Chimærical Notions about* Ale inbrick'd *out of the* Fathers, *ſuch as* Paſſive Obedience, inſeaſible Hereditary Right, whether *impiouſly father'd upon* God, *or* Moſes, *or* Juſtin *Wooden Prieſts*, and *Divinelings! Smatterers*, and *Hypocrites! Theologaſters!* &c. Very pleaſant Appellations truly for Miniſters

niſters of the Goſpel that worſhip at the Altar, and highly worthy of the reviling *Rabſhekah* that makes uſe of them. Who would think ſuch a Fellow as this ſhould as he tells us himſelf, be a fit Correſpondent for Prince *Eugene*, and the *Baron Hohendorf*, I ſhould rather imagin him to be a Man cut out for the grand *Viziers* Purpoſe, or to be in Fee as a Spy upon the Chriſtians with *Turkey*.

Earneſt. To ſtrengthen your Belief as to that Point, obſerve that Paragraph in *Page* 16. wherein he gives it as his Opinion ‘ that the *Mahometants* may be as well allow'd *Moſques* in theſe Parts of *Europe*, if they *deſire it*, *as any other Sectaries*, &c.

Jeſt. Then he allows the *Turks* to be *Sectaries*, notwithſtanding their Belief in *St. Barnabas* his Goſpel? O brave *Muſtapha*? O brave *Mahomet*, you have done your Buſineſs to a Hair, if you can but get an Act of Toleration for erecting *Moſques*, as well as the *Jews* have obtain'd Permiſſion for that of a Synagogue.

Earneſt. You'll run into too great Lengths without due Care: And are not to doubt but this Miſſionary of Hell, and Satan will be ſeverely called to Account by our preſent Adminiſtration, eſpecially when they ſhall hear his Definition of the Goſpel, which he ſays, ‘ conſiſts ‘ not in *Words*, but in *Virtue*, that is *inward* and ‘ *Spiritual*, abſtracted from all *formal*, and outward *Performances*: For *according to him*, the ‘ moſt exact Obſervation of Externals, may ‘ be without a Grain of Religion. All this is ‘ Methodically done by the Help of a little ‘ Book-Craft.

Jeſt. What will they ſay to him, when they ſhall find him with the *Ottomans*, maintaining, That *Mahomet* is expreſly named for the *Paraclete*, and that which *Jeſus* promiſed, was the *Periclyte*; when they ſhall be aſſur'd from their own Reading, that the inſinuations that Chriſt Jeſus did not *ſuffer in Perſon for the Salvation of Sinners*, but that one of his Diſciples underwent the Pains of Death in his ſtead; and when it ſhall be made appear to them, that in order to leſſen the Kingly Extraction of the bleſſed Redeemer of the World, from *Abraham* to *David*, and from *David* to *Joſeph*. He declares the *Geneology* in the firſt Chapter of St. *Matthew* not to be genuine: and ſays, ‘ This *Geneology*, ‘ with other curious Peices was found in the ‘ Fourth Century, while *Conſtantine the Great*, ‘ Reigned, by a certain *JOSEPH* in a Cell of ‘ the Treaſury at *Tiberias*, which he *feloniouſly* ‘ broke to ſteal ſome Moneys; and that this odd ‘ Accident made him become a Chriſtian.”

Earneſt. I know not what our Superiors will ſay; but muſt own I know that he has been preſented with Medals, if he ſpeaks Truth of himſelf, ſomewhere Abroad, for ſome of his Writings. However, this I can tell you, that if the Convocation were now ſitting, he would hear from them, in Spight of his new Piece of *Forgery*, in his *Iriſh* Manuſcript: Of the four Goſpels, as well as his Favourite Biſhop; my Lord of *Bangor*, whoſe Reputation he endeavours to clear, by declaring himſelf to be not perſonally known to him.

Jeſt. Had he done the ſame by Prince *Eugene*, and Baron *Hohendorf*, they would have had Cauſe to thank him.

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